

one would be disappointed in not receiving the work that had been promised him on time. All because a cog had been broken.

An old man was sweeping the steps of a State building.

"Do you not get tired of this sweeping, day after day?"

"Why, no. Some one must do it. Why not I?"

He was a cog in the machinery.

In a great steel foundry it was the duty of one man to watch the seething kettle of red-hot metal, and, as the dross rose to the top, to skim it quickly away. Nothing else. And yet the value of that metal depended upon the fidelity with which this man did his work. Pure steel must contain no dross.

A railway train runs into the depot. Hardly has it come to a standstill when the sharp clang of the hammer is heard striking one after another of the wheels under each car. If the ring is clear and unmistakable, the trained workman knows that all is right. On the other hand, if the sound be dull and cracked, he is sure that here is a broken wheel. It is his duty to report the fact at once. Life depends upon the manner in which he strikes those wheels.

Call such a life narrow, dwarfed, and weak? Ever blessed of God is the work of every man, in every place, who does his simple duty.

"Only a cog in the wheel." What would the wheels be without these cogs?

It does not follow that simple duty unmans him who performs it. The consciousness that one has discharged the task assigned to him with all the faithfulness in his power brings a sense of most blessed peace. A man may sweep the street crossing like a king. He may move the ashes from your kitchen with a heart as pure as that of the most saintly priest before the altar. "God looketh on the heart."

THE CHRISTIAN HOME

John R. Davies.

Most effective is the truly Christian home in the training of the child. I do not care where it is. It may be situated amid the snows of polar winters or amid the heat of tropical summer. It may be surrounded by the solitudes of western prairies, or by the crowded populations of city slums. I do not care how poor it is. Its roof may let in the sunshine and the storm. Its doors may be battered and its windows broken. Its occupants may be clothed in the poorest of raiment, and be fed upon the coarsest of fare; but if that home be but the abode of a devout family life, there do you see the college in which are reared the men and women who rule the world, the hand which will reach across continents and oceans to mould the thought of generations yet unborn, and in the melodies of

its morning and evening worship, will you hear the voices which in memory will sing on long years after they who gave them utterance have passed to their reward.

And what is the secret of such influence? It is various. What is childhood? Is it not something most pathetic in its helplessness, and most solemn in the obligations which it imposes? Is it not a new volume waiting for any scribe to fill it? Is it not the molten steel ready to flow into any mould? But like the same metal as it hardens, how tenaciously does it retain the keen outlines of even the least impression made upon its surface. Then look at the teacher. The influence of the parent over the child is naturally very great, but when you adorn such a relationship with the graces of Christian character, when you add to the divine precept, the diviner example, then the parental training denotes a power which is simply beyond expression.

And upon such tuition God's blessing will rest in a peculiar manner, for the Christian home represents a covenant between man and God, and when the parent does his duty, he may be sure that the great Head of the Church will most fully bless the truth thus taught in the family circle. Now it is the strength of our State and the comfort and crown of our Church that multitudes of our children are thus trained; and though many of them, by the ambitions of business, by the attractions of society, by the influences of modern unbelief, are weaned away from the Church visible, yet it will give unspeakable consolation to many an anxious parent to realize the fact that no matter where their children may wander, memory, in a sense, will bind them to the Church invisible by never allowing them to forget the religious life of their father's home, with its deep reverence for God's Day, with its simple faith in God's Word, and with its sincere and devout love for God's only Son, our Lord and Savior, Jesus Christ.

Our Young People

BAPTISM

Matt. 28 : 19 ; Acts 2 : 38-42.

Topic Nov. 13

This is the second of the series of twelve doctrinal topics to be studied during the year. Several weeks ago we studied the importance of sound doctrine. Now we come to a subject which the Bible so emphasizes that we as a church feel it our duty to contend for the primitive practice as against the meaningless rites instituted in later ages and now accepted by many for baptism.

God's commands are not absolute. He does not condemn the sinner, because he is a sinner but by the inevitable law of recompense "he that soweth to the flesh shall of the flesh reap corruption." He does not require observance of the Sabbath or the tithe for his own glory but the very constitution of man demands their observance. We cannot disobey one of God's commands without temporal and spiritual loss.

If baptism were a mere meaningless rite it would matter little as to its mode but it is not. It stands as the symbol of a vital work of the Holy Spirit. Therefore to change the mode destroys the symbol and perverts the truth it represents. The tendency is and ever has been to depend upon self for salvation whereas the word teaches that it is the gift of God. Rom. 6 : 23. Conversion is not a mere resolution to be moral, but it is an actual birth into a new kingdom so that henceforth the man is a "new creature." This change is symbolized in baptism.

Let us study then the significance of the rite according to the scriptures.

1. Baptism authorized by Christ, Matt. 28 : 19, and by the apostles. Acts 2 : 38-42.

2. The church is the body of Christ, Eph. 1 : 22, 23, and baptism (with the accompanying faith and repentance which it implies) is the way into that body, I Cor. 12 : 13 ; Gal. 3 : 27.

3. This is true only when the conversion is real, i. e., when there is the inward work corresponding to this outward form. Simon the sorcerer was baptized by the apostles but yet was in "the bond of iniquity." See Acts 3 : 13, 23, 24.

4. We cannot look upon the heart and must therefore accept candidates for baptism upon their profession of faith as did Philip. Acts 8 : 36-38.

4. The act of baptism keeps before us by a symbol the fact that the convert is being cleansed and set free from sin." I Pet. 3 : 21 ; Tit. 3 : 5 ; Rom. 6 : 6, 7.

5. This is not a mere washing for as Mr. Spurgeon has said "you may wash a pig and curry a pig but it is still a pig," but the "old man" who loved to sin is put to death. Baptism symbolizes this death. Rom. 6 : 3-6. This is a vital point and one much overlooked. Many emphasize the burial only forgetting that if the old man be buried alive and resurrected he will do the same as before and the last state will be no better than the first. I Pet. 2 : 20.

6. After the old self is crucified then comes the burial. Rom. 6 : 5 ; Col. 2 : 12. Unless we choose to pervert the plain English of God's word we must believe that the act of baptism represents a burial. Sprinkling and pouring cannot possibly do this. Backward immersion presses the symbol too far. If I say "He ran like a deer," I mean, not that he ran on all fours but that he ran fast. So when I say "buried with Christ in baptism" I do not mean let down by four or more persons with ropes but simply buried or planted as the word says. We do this by the kneeling, forward action because backward action symbolized calamity, (See I Sam. 4 : 18 ; John 18 : 6, etc.,) while kneeling is the attitude of worship, (Ps. 95 : 6 ; Luke 22 : 41.) and from Luke 3 : 21, we infer that it was the attitude of Jesus when baptized. But chiefly the death and burial represented is not a compulsory one but voluntary. Jesus said "I have power to lay down my life and I have power to take it up again," and it is the likeness of his death and burial that we imitate in baptism, therefore by our own free will we "reckon ourselves dead unto sin" (Rom. 6 : 11,) and take the old man down into the watery grave and plunge him into it. How beautifully this is symbolized by the forward act of immersion.

7. But baptism symbolizes more than this. There must next be a birth (John 3 : 5) or resurrection Rom. 6 : 4, 5, of the new man. "Risen with Christ" (Col. 3 : 1,) he "liveth in us" (Gal. 2 : 20) and we are "new creatures" (II Cor. 5 : 17) and the new life cannot wilfully sin. (I John 3 : 9)

8. This new life requires vital union with each member of the trinity. 1. We must have faith in the Father, Heb. 11 : 6. "Without faith it is impossible to please God, for he that cometh unto him must believe that he is." We must accept the son, John 8 : 24. "Except ye believe that I am he ye shall die in your sins," and must have the Spirit. Rom. 8 : 14. "As many as are led by the Spirit of God they are the sons of God."

It is true that in a sense the three are one yet each has his personality and special work and his own name. When we speak of the Father we do not mean the Son and when we speak of the Son we do not mean the Spirit.

Now the act of baptism is a symbol of coming into